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AMERICAN EDUCATION IN THE TURKISH EMPIRE

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The year 1908 effected a change in Turkey more sudden and possibly more sweeping than has been seen in any nation since the French Revolution. It came as a surprise not only to the world outside but even to many of the most intelligent and best informed citizens of the empire.

Partly because of what had taken place during the reign of Abdul Hamid II, and partly because of events growing out of the revolution, the general situation as regards social and political progress is exceedingly complicated and difficult to understand. When last winter I asked a Turkish official of prominence how he felt about the prospects for the success of the revolution, he said, "I do not dare to predict. There are many doubtful factors, but we are doing the very best we can. You can see," he said, "that as an officer and a governor, I am a part of the military system which now governs the empire. Every day gives us more confidence, and we hope to succeed." This seemed to me a good example for any one who undertakes to explain the remarkable movements which are growing out of the establishment of the Constitution and the greater toleration now shown to all peoples and all sects.

In considering American education in Turkey, its beginnings, its growth, its adaptation to the needs of the people, its restraints, its general influence as affecting other forces of enlightenment, and its possibilities for the future, we of course must keep in mind the history of the Turkish people during the last one hundred years, the great variety of languages, religions, and stages of culture found in that part of

the world, and the relation which the educational work of missionaries has borne to the primary religious purpose to which they have addressed themselves. Moreover, we must consider the way in which American education has developed at home and see what analogies there are between the achievements of educators and reformers in the United States and the methods and results seen in Turkey.

A few words about conditions. In 1529, the date of the siege of Vienna, Turkey was the greatest empire in the world. Since that time much territory has been entirely lost and other portions of the empire have become independent states. Turkey now includes the Macedonian provinces in Europe and Asia Minor to the borders of Russia and Persia, extending south through Syria and into Arabia, with a population of about twenty-four millions of people. The territory over which the present sultan rules is packed with marvelous history. Within its borders are ancient Troy, Babylon and Nineveh. Here Alexander the Great conducted his great campaigns. It is the site of nearly all the events recorded in the Bible, not only the Old Testament, but the New. Here were the seven churches and here the Scriptures were written. Here has been the greatest mixing of peoples the world has ever seen. Turkey has been a vast melting-pot into which have been thrown many races, religions and languages. Turks, Armenians, Bulgarians, Greeks, Syrians and the tribes of the desert and the mountains, while under one government, have largely maintained their separate faiths and dialects. This mixing and clashing of races in the Far East is surely a part of that process whereby the world is being unified and educated to common standards of morality and justice, thus leading to peace of mankind. The conquering Turks, who have given quarter only to those who have accepted the faith of Islam or agreed to pay tribute, while always excellent leaders, have largely failed in administration. Hence, in recent times there has been little development of natural resources. On the other hand, there has been economic stagnation, repression of initiative and enterprise and, in many sections, the most utter ignorance and poverty, carrying in their

train degradation, hopelessness, a bitter sense of wrong and a readiness to retaliate whenever opportunity occurs.

This is a rough picture of the conditions as seen by the missionaries of the American Board in 1820, and as experienced by them in a greater or less degree during these intervening years during which they have planted the foundations of their work at selected points and have developed institutions wholly or in part educational. There has been enough of mystery and romance to fire the imagination of good men and enough of deprivation and suffering to call for heroism of the highest order. The ablest available men were selected to explore the country at the outset, and they have been followed by men and women of rare qualities of mind and heart. Stations were selected with the greatest care, with a view to covering eventually the whole country. To avoid duplication and competition a division of territory was made. All this early work was carried on by the American Board and this society has been by far the most important agency in the educational uplift of Turkey. In 1870 the mission work in Syria was turned over to the American Presbyterian Mission Board and that organization has achieved splendid results through its schools, colleges, and medical work.

It may be assumed that the young Turks could never have carried their well laid plans to execution except for certain influences and forces which had prepared the way. In the fullness of time great world changes are accomplished. The cosmic elements have done their secret work. Then it is that the voice of the Almighty is heard. Those years of stagnation and poverty to which I have referred had caused much discontent, especially in the army. Its officers, many of them the best men in the empire and well educated, were poorly paid and easily imbibed the revolutionary spirit. Seeing the misery of their countrymen, they were readily indoctrinated with the gospel of liberty, equality and fraternity. Again, a policy which drove into exile some of the proudest Turks, Armenians, and Greeks, worked toward the undoing of the sultan, for these exiles, inspired by Wes-

tern ideas of government and social life, maintained a vigorous propaganda through books, papers and correspondence. The story of the formulation and development of the plan whereby the Macedonian army was ready to enforce the demands of the Committee of Union and Progress has not yet been fully told. But it is evident that the work of preparing the nation for constitutional government and substituting coöperation for suspicion and hatred, has been largely accomplished by American teachers. In Turkey, as elsewhere, there is no sharp line to be drawn between religious work and educational work. They are both a part of a whole, and are particularly so among people for whom almost everything must be done. The enlightenment of mind and heart must proceed together. Even in the United States, where the teaching of particular religious beliefs is forbidden, any school that does not reflect and indirectly teach all Christian virtues and does not give experience in the practice of these virtues, cannot be classed as a good school. So in speaking of American education in Turkey wide significance is given to the term, including not only what is done in schools and colleges by personal influence and example, and in teaching the various branches of knowledge, but also through books, periodicals, and tracts. We must also include the work of physicians,—physical, moral and spiritual, the service of hospitals and dispensaries and that large volume of influence, culture and uplift which radiates from institutions and homes, so that the potency of missionary work is felt throughout vast areas of territory.

We will next consider to what extent American education in Turkey in its unfolding, is analogous to the progress of education in the United States. If we find that the early missionaries had very little idea of education as a redemptive agency, and that they began by establishing training schools for ministers, we need not be disturbed, for that is exactly what our fathers did who came as pioneers to New England. Harvard University was founded for that purpose, and so was Yale. The secondary schools were especially intended for those who were either to preach or to be

leaders in the community. At the beginning there was practically no provision for the children of the poorer people. It took a long time for the people of the United States to understand that a Christian commonwealth must rest upon the intelligence of all the people. It finally required a great civil war to sweep away the barriers which stood in the way of universal education. In 1820, when the missionaries began their work in Turkey, there were few high schools or public libraries in the United States. Horace Mann had not begun his great work of arousing the people of Massachusetts to the need of decent and wholesome schoolhouses, and of teachers fit to teach and to guide growing youth. Practically everything we have of which we are proud, has been developed since that time. The old ideals have largely passed away. New ones have taken their places. The conception of education has been so broadened as to include every kind of human improvement,—physical, moral, social, intellectual and spiritual, and it is understood that these different aspects of education are really all one. And so the old definitions have to be discarded. Education is life in its largest significance. Very lately we have been reading into the definition of education those social and industrial needs of the community which modern life imposes, and are saying that those who have special aptitudes, or who are to be wage-earners, must be trained to meet these needs, thus insuring greater efficiency for the individual and larger productiveness and prosperity in the state.

For many years there has been a growing sense of the philanthropic meaning of education, public and private. A large part of the legislation passed by the states of the Union in recent years has reference to the protection of children from injury and hardship of all kinds, the enforcement of rules requiring attendance at school, proper sanitation and hygiene, the free supply of books and materials for school use, medical inspection, nursing, and the segregation of those needing special care, by reason of either physical or moral defect. We could hardly expect to find that these various kinds of development could be accomplished in Turkey as rapidly or in the same way as they

have been here. But we see in the successive steps of mission development, much that reminds us of American educational pioneering. Prudence and caution have to be combined with scientific insight and enterprise. There must be open-mindedness and the ability to adapt means to end. An appreciation of difficulties and a calm determination to master them is required.

In order that we may be more specific in our comparison let us ask, What have been—what are—the great aims of American education? Are they not, first, to minister and to nourish the higher life of the people; second, to improve and uplift the common life; and third, to stimulate and develop the industry and commerce of the nation?

The ideal of character-building has been kept well to the front. While there is not, as in the early schools, definite religious teaching, much, as I have already indicated, is made of sentiment and the appreciation of the highest things. So the missionaries, beginning with the effort to secure religious conviction, have gradually evolved a series of educational activities, all of which are believed to contribute to the general aim. The training of men in school and college to be upright and sincere lawyers, doctors, preachers, teachers, merchants and men of industry, is seen to be a legitimate part of missionary work. In the socially disheveled condition in which missionaries find the people in the Orient, leaders are just as necessary as they were in the early colonial times in this country. Every good minister, every competent physician, every honest lawyer or merchant becomes a center of conservative influence in the community. He is useful in times of storm and stress in giving courage, sympathy and help.

If we look at the second educational aim mentioned, we will find some general analogy. As I have said, the common school system of the United States was only gradually evolved and now the greatest of all aims is to uplift the common mind and the common home, to make men and women intelligent in their living, efficient in their wage-earning, wise in the use of what they earn, fit to rear and nurture children, with social consciousness, good members of a demo-

cratic community. While American teachers in Turkey began at the top, their work had necessarily to be enlarged downward, so as to reach the very poorest. There were practically no schools for the people when American teachers began their work, and now they are scattered throughout the empire. Directly or indirectly, as I believe, all these schools, higher and lower, are due to educators who have come in from the outside, most of them Americans. At times it appears that the government has been quite assiduous in organizing schools. No doubt a part of this activity has been influenced by Germany or France. But the best work among the common people is, if I am rightly informed, the direct result of missionary enterprise. And now that the revolution has come, one of the first things taken up by the new parliament under the direction of the Educational Council was the framing of statutes for a complete system of free schools throughout the empire. How soon there will be money available for the support of these schools, it is hard to tell. With what wisdom and competency the young Turks can devise and administer a system of public education, is yet to be determined. It is at least an inspiring thought that the leaders of the new movement have so closely associated with the idea of the future free state the notion of popular education. And there is occasion for thankfulness that in the several parts of the empire, where different languages are employed, as Arabic, Armenian, Greek and Turkish, there are already elementary and high schools, and colleges completely organized, fairly well equipped and conducted in the same spirit and with the same breadth of view which are to be found in our best American institutions. The Turkish government therefore has at hand models after which they may frame their schools and colleges. Robert College, which has been such a beacon light, not only in Turkey but especially to the Balkan states will be able to yield a powerful influence and will be of great service in the new educational movement. The woman who is highest in the counsels of the government, who has already acted as adviser upon educational affairs, is a graduate of the American College for Girls at Constantinople,

and by her beauty of character and quality of mind would be a worthy leader in any country. So we may be sure that if the present government does not become enamoured with the idea of buying battleships and becoming a great sea power, or is not led astray by the great powers which have so much influence, the purpose to introduce free education will be accomplished, and for its accomplishment Turkey will owe a great debt to America.

The third aim of American education to which I have referred relates to the fostering of the economic interests of the country through the training of engineers and men of science and commerce competent for every field. For a long period in America we had no well trained engineers or scientific workers. It is difficult to tell how we built our bridges and made our towns sanitary. Perhaps we didn't do it at all. But American inventiveness and courage were powerful factors in pioneer and colonial days. Equally inventive and equally competent have been American men in the Turkish empire who without scientific training, have undertaken every sort of project which necessity required. The story of Cyrus Hamlin's varied activities during the Crimean War in establishing bakeries and providing in many ways for the saving and protection of the people, and his later work as architect and builder, to say nothing of many other kinds of skilled labor which he performed, are too well known to need reference here. I have recently read Dr. Washburn's "Fifty Years in Constantinople." It is a record not only of education, but of statesmanship, of varied demands supplied in many directions. Both he and Dr. Hamlin as well as others who might be named, have illustrated what men can do in overcoming great obstacles and solving intricate problems. About the middle of the last century, perhaps a little earlier, we began to import scientifically trained men from abroad who became professors in our colleges and helped us in planning and constructing our great public works. Now that the Turkish empire is open, we may be sure that a similar thing will happen there. Already concessions are being made for the building of railroads, the opening of mines and for various other applications of steam and elec-

tricity. All these will call for the services of trained men and when once the work of developing the rich resources of the empire has begun, we will be surprised to see how rapidly it will proceed. During the last half-century we established our own scientific and engineering schools in the United States and we have now more than one hundred institutions where men are trained for technical work. So high are the standards and so thorough is the specialized training given, that the engineer who comes now from Europe does not find it so easy to adjust himself as formerly. In Turkey the second stage has been reached when the doors are open for foreign engineers, but the third stage has hardly begun. Robert College has, I believe, just established a department of engineering. It is indeed a most important step. For however great importance we may attach to the cultural value of schools and colleges, the uplifting of a country which has been so long stagnant, where there has been so much repression, poverty and hopelessness, can be accomplished only through economic and material enterprise. Those who are to be educated must first be fed and so be in a condition to partake of knowledge. Just as soon as mines are opened, factories are built, agriculture has received proper attention, and railroads are constructed connecting all parts of the empire, so that the products of the farm and the shop can be quickly and cheaply delivered in the great markets, a new spirit will inspire the people. The call for labor will be such as to leave less opportunity for the doing of evil by idle, discontented and fanatical persons. The great religions of the world are in the end to be tested by their adaptation to help people in their actual living, by their power to give true views of life and a hopeful attitude toward human destiny. Before Turkey becomes a stable and a respected nation, there may be much confusion, chaos and times of desparation and danger. But with it all there is likely to be a crumbling away of these beliefs and customs which stultify and degrade men and women and a building up of those ideals, practices and methods of life which the best civilization of the world has approved.

Thus we can see that history repeats itself; that those

who were sent out to undertake the religious betterment of the people in the Orient, carried with them the American spirit. And they have to a good degree kept up with the progress of thought and improved methods of work, both in church and school, which have been found most successful here. Doubtless they have often undertaken to do what they were not fully equipped to accomplish, but that is nothing new in the history of American enterprise. I have read somewhere a story of two young men, both graduates of law schools, who met for the first time upon a train going West. They found on comparing notes that they were both intending to make their home and practice law in the same small Western town. It seemed to them that two lawyers would be too many for that place and they finally decided to toss up and see which should be the lawyer and which the doctor. Then I remember hearing of a man in one of our large Eastern colleges who, just before graduation, read in the newspaper that a superintendent of a large mine in the far West was needed. He answered the advertisement, and said that his duties would not permit him to apply in person at once, but that he would in the course of a few weeks like to meet the owners of the mine and present himself as a candidate for the position. He immediately went and found another mine of the same sort, made a careful study of all operations connected with it, then applied for the position in question, was appointed as superintendent and afterwards became a mining expert.

I do not cite these instances to suggest that our missionaries tried to be what they were not, but simply to show that there is something peculiar in American enterprise which manifests itself whether in work among the Turks or on the Isthmus of Panama. I do not say that the schools which missionaries have planted are actually doing all that is undertaken in American schools. Potentially they are complete and effective, and are so because men and women charged with American ambition, believing in the future of the race and possessing, like their forefathers, faith in God, have faced greater perils than the North American Indians, an inhospitable climate or a trackless forest.

Just a word about the methods of religious propaganda as showing how wisely the missionaries have conceived and executed their work. For them to attempt to convert the Mohammedans was impolitic for, if successful, it would make their stay in the country impossible, and every convert would be marked for persecution and probably for death. In the days of those horrible massacres of Christians which have stained the pages of Turkish history, when some have consented to accept Islam to save their lives and those of their families, it has been next to impossible to get the permission of the Sultan to return to their old faith, even when powerful diplomatic influence has been evoked. Once a Mohammedan, always a Mohammedan, is the law. So, not being able to convert Mohammedans, attention had to be given to the ancient Christian churches. These were encrusted and benumbed with centuries of formalism and ignorance. There were the Roman, Syrian and Greek churches and particularly the Gregorian-Armenian, founded by St. Gregory in the fourth century. So decadent and ignorant were they that not even the priests understood the scriptures and ritual, written as they were in a language long since forgotten. Instead of proselyting in these churches, it was determined to help them to reform themselves from within, to give them the scriptures and other literature in a living tongue, and to set before them ideals of upright Christian conduct and life. This undertaking did not go forward without much of jealousy, suspicion and even persecution, but nevertheless great progress has been made. There are now multitudes of intelligent devout Christians, not only in the separate evangelical churches, but in those bearing the old names.

In addition to work immediately connected with the churches, there are three kinds of educational endeavor which demand our attention: first, schools and colleges; second, the work of the printing press; and third, medical care through hospitals and dispensaries, as well as in the homes of the sick and suffering.

It is only fair to the old Sultan, Abdul Hamid II, to say that there has been a considerable degree of religious toler-

ation and a tendency to give considerable liberty to missionaries in all these forms of educational effort. In various rescripts, charters and treaties, religious liberty has been affirmed and schools have been permitted to grow and extend their influence, provided they have not taught what would tend to make the people discontented and critical of the policy of the government.

Doubtless the best educational work under government authority has been that of the military schools. Here European influence and tutelage have been of value. The young officers trained in the great military school in Constantinople have evinced such breadth of view at times as to make them objects of suspicion to the Sultan, and in the reaction the list of men marked for assassination was mostly made up of the graduates of that school. Then there are the mosque schools of which there are many, some of which are quite well endowed. Here the Koran is the basis of instruction. Those educated in the highest of these schools become legal experts and are judges on all questions of theological dogma. The largest of these are in Constantinople and are attended by from ten thousand to fifteen thousand students.¹ There is now a considerable number of primary and higher schools under government patronage. Few of them are very efficient because of the lack of good teachers. There is, for example, the Galata Sarai, a school attended by several hundred boys, where the French language is well taught. It is said that the old Sultan watched these students closely and if any one was found to be too bold in the expression of modern ideas, he was apt to disappear from human sight. Then there is the Girls' Normal School in Constantinople, which before the revolution could hardly be called efficient, but which now is showing a new purpose and a new life.

But even in Constantinople, where the best Turkish schools exist, shouting the Koran in concert and inordinate exercises of memory are in vogue. Whatever is best in the Turkish schools as well as those of the Armenians and

¹ See "Constantinople and its Problems," Dr. H. O. Dwight, p. 207.

Greeks, is an imitation of what the American schools are doing. Some of those supported by different nationalities are doing fairly good work.

It is generally supposed that the Sultan was opposed to the education of girls, for it is well known that in the case of certain Mohammedan young women who have undertaken to enjoy the benefits of the American College in Constantinople, they and their parents were constantly subjected to annoyance and oppression through the spies of the Palace. And so it is difficult to understand why in some cases girls' schools were tolerated and even encouraged. The Sultan Achmet for Girls in Constantinople is an example. The teaching of the three R's and embroidery did not, however, endanger the throne.

In general, it may be said that education in Turkey would up to this time have amounted to very little but for foreign influence, outside of military education, the schools of the Mosques, and a few other special instances to which I have referred.

The best types of what Americans have accomplished in an educational way are seen in Robert College, in the Syrian Protestant College at Beirut, and the American College for Girls in Constantinople. Robert College, the outgrowth of a seminary opened by Cyrus Hamlin in 1840 at Bebeck on the Bosphorus, has placed its stamp on a multitude of young men who in the empire, but more particularly in the Balkan states, have become leaders of thought and earnest workers in the professional fields of education, law, theology and medicine, as well as in commerce and diplomacy. Any one reading Dr. Washburn's interesting volume will realize how many difficulties have been overcome, and will be impressed with the courageous and statesmanlike manner in which the movement has progressed. It has been a great institution standing for scholarship, for high moral ideals and for Christian service. By the recent generous legacy of a million and a half of dollars made by the late Mr. Kennedy, and other benefactions, its capacity for service will be greatly enlarged. I have not at hand the latest figures, but since its organization it has enrolled in its

several departments nearly three thousand students and has graduated upwards of five hundred. Here more than two thousand choice young men of different nationalities have been brought under Christian influences and have been sent out to work for the cause of truth and justice in many lands.

The Syrian Protestant College at Beirut has made an equally brilliant record, and is destined, under the leadership of its distinguished president, Dr. Howard S. Bliss, to be a powerful factor in the upbuilding of free institutions. Here also from three to four thousand students have been instructed, and several hundred graduates have become leading men in the empire. In both these institutions, their preparatory departments as well as the colleges themselves, have reached hundreds who were not able to graduate but who have received Christian education.

The American College for Girls, with its beautiful new site on the western shore of the Bosphorus, where three new buildings are now being erected, and where the preparatory department has already been established in an old palace, has the greatest opportunity ever given to any institution to promote the enlightenment and elevation of women. This institution, beginning as a school for girls, gradually assumed the status of a college, and has for several years maintained collegiate work equal in grade to that of American colleges for women. It has a very strong faculty, a broad curriculum and provides a rock institutional life. While hitherto only a very few Mohammedan girls have attended, now more applications are being received than the present plant can accommodate. I was impressed during a visit of three weeks to this college, to find that it has to a remarkable degree won the confidence and appreciation of all classes, including the Turks. And this is largely due, as I believe, to the high character of the president and the faculty, to their broad-mindedness and to the influence of its graduates. The governor of Scutari, one of those fine officers who led in the Macedonian troops at the time of the reaction, said to me, "I intend to send my only daughter to the American College. The moral influences there are better than in our Turkish schools." This is only one of

several similar testimonies received from prominent Turks during my sojourn in Constantinople.

These colleges have been able to draw most excellent teachers from the United States as well as from neighboring communities. It is only in the department of languages that they differ from our colleges at home. Groups of Turkish, Armenian, Greek and Bulgarian students must have expert training in the language and literature of their own nationalities. As English is the principal language employed in the class room and as French and German are also in demand, it is manifest that the language problem is most difficult, requiring a large and expensive staff of instructors.

There is another excellent college for girls at Marash. There are also in Turkey, including Syria, no less than twenty-five excellent schools and seminaries for girls, from which have gone out many teachers. These institutions, most of them supported by the Mission Boards, possess the same spirit of helpfulness, and their history has been marked by the same sacrifice and devotion as in the mission colleges. The revolution has brought the dawn of a new day to these institutions which by reason of their location and prominence will be able to vastly extend their efficiency and usefulness. The fact that the children of the high officials in the new government are being entrusted to these institutions, is the best possible guarantee that they are in favor.

Let us glance briefly at other educational centers where missionaries have been working energetically. The first thing that we notice is the strategic location of these centers, so that by a kind of radiation of influence the effect of their work has been all-pervasive. Euphrates College at Harpoot, in eastern Turkey, has seven buildings and has done a great work among the Armenians who constitute the largest element in the population of that region. I have not at hand the latest figures, but the college has graduated upwards of two hundred and fifty young men and as many young women. There are two hundred and thirty-five students in the college proper, and six hundred in the preparatory and primary departments. This college has shops for cabinet and stove-making, lock-smithing, tin-work and fruit-

canning, printing and book-binding. Thus the industrial training so much needed in the Orient is provided, and needy students are afforded the opportunity of self-help. In this eastern Turkey mission, in addition to this college, there are two theological schools, eleven boarding and high schools, four kindergartens, and one hundred and thirty-seven other schools, providing for a total of eight thousand students. There are also five hospitals, providing care for six hundred and sixty patients, and six dispensaries, treating forty-six thousand annually.

The central Turkey college at Aintab has gained a strong hold of the people of the different nationalities to which it ministers. Its site was the gift of a prominent Moslem. Statistics relating to the graduates, make a most favorable showing, for it has sent out a small army of teachers, physicians, business men, artisans and lawyers. Western Turkey, with its stations at Constantinople, Smyrna, Cesarea, Sivas, Marsovon and Trebizond, has gone far in the civilization and uplifting of that part of the empire. The same can be said of missionary work in other parts of the empire. According to Dr. Dennis,² there are in Turkey eight collegiate institutions with upwards of three thousand students, eleven theological and training schools with perhaps three hundred students, sixty boarding schools and seminaries with five thousand pupils, and seven hundred and sixty-seven elementary day schools with thirty-six thousand seven hundred children in attendance in 1906. Doubtless the numbers have increased since that time.

With the exception of the work in Syria, which is under the Presbyterian Board of Missions, the other institutions to which I have referred are practically all supported by the American Board and have been by far the most active and most influential agency in Turkey. There is no sharp line in any country between the intrinsic work of good pastors and of good teachers. Both seek to liberate and enrich mind and heart and help the individual to lead a worthy life. Keeping in mind the closeness of relationship

²"Christian Missions and Social Progress," James S. Dennis.

which exists between those who work in these neglected and decadent areas, we may be sure that all teachers, from the kindergarten through the college, feel a might impulse in their work. Their wages are small, often very small, but everything counts. The sense of being able to help and save those who have been crushed and the joy of seeing men and women trained for high service, are sufficient rewards. Not least among the perquisites is the undying gratitude of those who have been thus uplifted.

Next in importance to the colleges and schools is the printing press as an educational agent in Turkey. From the very first, it was found necessary to print books and tracts for use in mission work and doubtless some of this material was ill suited to the purpose. From Malta, where the first printing was done, this branch of work was moved to Beirut, for printing in Arabic, and to Smyrna for publication in Greek, Turkish and Armenian. In later years the great center for the publication work has been Constantinople. Beginning with Bibles, hymn books, tracts, and various religious works, the list has been extended to school books of various kinds, newspapers and other periodicals. According to Dr. Barton,³ secretary of the American Board, the output since 1833 has been from twelve to fifty millions of pages each year in not less than ten languages. This great work which has centered in the Bible House in Constantinople, has not been without intense and persistent opposition. First, there must be formal permission to use the press, and then every work or article must have upon its first page the stamp of the royal censor. New editions must have separate approval. Here as in the work of teaching, American determination and enterprise have been too much for Oriental red tape and apathy. The empire has been well leavened by reading matter so that the thousands who have been taught to read have been intellectually and spiritually fed. The printing press has indeed been a potent educational factor. In 1820 there were practically no books in Turkey, and if there had been, there were few who could

³ "Daybreak in Turkey," James L. Barton.

have read them. When the revolution broke out two years ago, and the restraints of the old régime were removed, there was an output of newspapers and periodicals of all kinds such as never been surpassed. In crossing the Bosphorus in a steamer upon any afternoon, nearly all the men are seen reading the newspapers in their own tongues. The censorship has been relaxed, although not wholly removed. The new government favors a free press, but will not permit appeals to fanaticism or race hatred to endanger the great task which it has undertaken, to establish a free, stable government.

The third department of educational work is seen in hospitals, dispensaries and training schools for nurses. It has for some time been an accepted principle that health is fundamental in all attempts at human betterment. Whether in the city slum or the public school, little can be done if the conditions favor ill health and disease. Medical care or even good sanitation were not found in our educational system twenty-five years ago, a fact which of course seems surprising to us now. So it is not strange that it is only in recent years that the medical missionary has become a necessary and prominent figure in American missionary work. The medical college and the hospital at Beirut are typical of the very best that has been done in this direction. There are ten hospitals under the management of the American Board; each of them has its nurses' training school. In all the large cities like Cesarea, Marsovon, Sivas, Harpoot, Erzroom, Van, Diarbekir, Mardin and Aintab, there are medical missionaries. These have associated with them many native doctors, a good number of whom have been trained in Beirut or in foreign schools. Remembering that seventy-five years ago there was scarcely a reputable doctor in any of these centers, and thinking of conditions of life in the Orient, the squalor, the filth and the ease with which contagious diseases accomplish their desolating work, it is seen that both as philanthropy and as education this medical work claims the highest recognition. The Great Teacher was also the Great Physician. To teach and to heal are the great forms of service and the chief means of saving and uplifting men.

This brief statement hardly does justice to these three forms of educational and saving work which, growing from small beginnings, meeting all kinds of opposition, yet ever winning victories, carrying truth and light and hope into thousands of homes, winning confidence and love by self-sacrificing conduct, have wrought a mighty change in social conditions and have prepared the way for the new era. American men and women, in training so many others to serve, have multiplied themselves many times in work and influence. These institutions planted at strategic points have a wide sphere of activity and make their impression upon multitudes who are touched only in the most indirect way, but the enthusiasm and the loyalty of students and alumni, as well as those who have received medical care, reach out through the homes to the whole community forming opinion and sentiment. Amid all the warring elements of the cosmopolitan East Christian education does not lose its attractiveness. The reverence for teachers, the inspiration of knowledge, the pleasure of sports, the growing consciousness of intellectual power, are just as real there as here, and the social and moral atmosphere of a community is just as susceptible to such manifestations of the higher life.

At the time of the revolution there was a remarkable breaking down of old prejudices and a most joyful and friendly recognition on the part of all races and sects. The people hailed with joy the new opportunity for more fraternal relations with their neighbors.

During the last year many evening schools were opened in Constantinople. I visited two of them in December. One was a small school where on successive evenings during the week advanced instruction was given in special subjects. The other was a large school held in a mosque where there were sixty boys and young men engaged in learning to read. The Mohammedan Hoja in charge was assisted by two or three young men, who as we were told, were giving their services without compensation; and the same thing was being done in other schools in the city. The attendance was about equally divided between Armenians, Greeks and

Turks, and when some surprise was expressed at this, one of the teachers said, "We are all brothers now. We work together." If this attitude on the part of the different nationalities can be maintained throughout the empire, it will be most encouraging to all doing missionary work.

There has been abundant evidence that the leaders of the Society of Union and Progress have appreciated the educational work of Americans as opening the way for the desired social and political changes. A. Faik, Pasha, the governor of Scutari, to whom I have previously referred, in writing to Dr. Patrick, president of the American College for Girls recently said, "You are to be congratulated on your efforts and your services in view of the intellectual development of the young girls which is of great value to our country. We have long felt respect for the American people, who are the most advanced and the most endowed with the spirit of initiative and activity. The educative and philanthropic work which the American schools are undertaking that they may introduce their manner of living and of work among us, increases our national affection for the United States and tightens the bonds of friendship which already unite the two countries."

Only a few days ago press dispatches announced that in brilliant negotiations Mr. Oscar Straus, our Ambassador in Turkey, had succeeded in obtaining a decision from the Council of State approving the act of the Council of Ministers, by which all foreign religious, educational and benevolent institutions are exempted from the provisions of the Ottoman law. Besides being freed from numerous restrictions, these institutions are now permitted to own landed properties. More than three hundred American institutions are affected by the decision.

The commencement address this year at the American College for Girls was delivered by Mehemed Djavid Bey, the Minister of Finance in the Turkish cabinet. This was especially apropos, as one member of the graduating class was a Mohammedan girl. This suggests the expectation that gradually Turkish women will be emancipated from the position of comparative slavery which they now occupy.

They are beginning to long for the blessings of liberty and the opportunities of education and culture. Madame Halideh Salih, a Mohammedan graduate of the American College, writing for the press since the Revolution, said:

“The majority of Turkish women in Constantinople, even among those who hardly understand the meaning of liberty, are for the Constitution, which assures the lives of their children and husbands, which lifts the horrible uncertainty and fear of having an unknown fate hanging over the heads of their beloved.

“The generation of women who have already been the means of propagating large and liberal ideas are an educated minority. They understand that the reason why Anglo-Saxons occupy so lofty a moral position in the world’s civilization is due to their sacred ideas of womanhood and home.”

This woman was authorized to select five Turkish girls all the expenses of whom at the American College are paid by the Turkish government. That a Mohammedan woman can speak thus freely and sound the call for the liberal and uplifting of the women of Turkey is a hopeful prophecy for the future.

A few words should be said in closing, concerning the future development of the empire. In the first place, it should be understood that the modern missionary educator realizes that the people can only be redeemed through a process of social and intellectual enlightenment. He is interested in everything that improves the conditions under which the people live and opens before them the possibility of useful and happy lives.

We are justified in expecting to see in the near future in the Turkish Empire great commercial, industrial and agricultural movements beyond what the most optimistic have ventured to believe possible. We may expect that such institutions as Robert College and the Syrian Protestant College will develop departments of engineering and schools of agriculture, and make them equal in equipment and importance to any other phases of their work. It is believed that there are rich deposits of ore in Turkey, which are yet

untouched. In many sections the soil is rich, only needing irrigation and scientific agriculture to make it produce bountifully. Something has already been done in the way of industrial education. Perhaps most of this industrial training has been initiated through dire necessity, as when Dr. Hamlin taught the students to make stoves and rat-traps and established a mill for grinding flour, or as when following the massacres thousands of children have been thrown upon the missionaries for care and support. In the orphanages various productive industries have been organized affording the means of self-support for the children and women who were left in absolute poverty. Some of these industrial schools have taken up book-binding, shoe-making, cabinet-making, tailoring and carpentry. The need of definite industrial education for those who must be wage-earners is only coming to be recognized in the United States, and the same need will be appreciated and will be met more and more effectively in those sections of Turkey where poverty and distress have darkened the lives of the people for many years. People who become well informed concerning the history of the work done by American men and women in Turkey, will be filled with admiration and will hold in great honor those who laid the foundations and who in patient continuance in well-doing have prosecuted this work. Those who are working there now will see the empire opened up to western ideas,—economic, commercial, educational,—until every section feels in some way the benefit of the new era. History will repeat itself. There will be seen the discovery and utilization of the natural productions of the land. New and useful inventions and labor-saving machinery will be called for. The railroad, the telegraph and the telephone will bind together provinces, cities and villages in such a way as to promote fraternity and national unity. Hygiene and sanitary science, better homes, better food and better clothing, more civilized habits of thought and conduct will be acquired. Women will be emancipated and educated. Children will be protected and cared for. Good literature will be more widely diffused and the daily and weekly press will afford channels for communication and

instruction. Free libraries will one day be regarded as necessary in Turkey as they are in Massachusetts. People will go to and fro and educated men and women will take their part in all those international movements for the betterment of mankind which react so beneficially upon those who participate.

Last year the Turkish government voted to send one hundred or more young men to Europe, chiefly to France, to be educated at public expense. I am glad to say that six American universities, namely, Columbia, Yale, Harvard, Princeton, Cornell and Chicago, have signified their readiness to offer free scholarships to a limited number of properly qualified Turkish young men, the American Ambassador at Constantinople and the president of Robert College, acting as sponsors for them. I may also add that a movement is on foot to invite twenty-five or thirty young Turks to come and be the guests of the United States; to visit our institutions of learning, our industrial and commercial establishments, and to observe the methods of administration of civic affairs. If this plan can be consummated, it will do much to strengthen the influence of Americans now in the empire and will increase the opportunity for American influence in future. The United States has not tried to exploit the Turks. Hence, Americans are respected and the institutions which they have planted are highly esteemed. May we not hope that in the great work of developing the empire and of extending the benefits of American education to the people, there may always be, as there has been, good faith, honesty, and sincerity on the part of those who lead in this great movement!